

# The Indian Missionary Record

VOL. 2. NO. 9.

NOVEMBER, 1939.

Published Monthly

## Terrible Tuberculosis Epidemic Among Indians Now Waning After Decimating Three Generations

(Courtesy Saskatoon Star.)

By Christian Smith.

Who was Louis Riel? A mistaken patriot who led the Saskatchewan Rebellion in 1885. How did the white settlers come west? In ox carts.

These historical facts are known to every Saskatchewan school child. But the story of the social revolution that engulfed the Indians of the Canadian plains and the epidemic of tuberculosis that decimated these people in three generations is not so well known. Nor is it known generally that the Indian originally was a pretty healthy and sanitary individual who managed to do very well for himself.

The Indian hunted and fished for a living. In the buffalo he found almost everything necessary to sustain life—food, clothing and habitation. He ate nearly everything there was to eat in a buffalo and found in its huge carcass the very vitamins for which we now go to drug stores. He used the great hides for clothing, robes and his wigwams.

### First Relief Problem

The Indian's needs were simple and he killed the buffalo to fill them. How the whites helped to kill off the buffalo herds to provision the long freight hauls with pemmican, how many animals were slaughtered in an effort to set up an industry in hides and even in the use of the buffalo wool, is known to many. The buffalo herds, great as they were and rapidly as they increase naturally, were soon almost extinct. Already a victim of privation, the Indian in the summer of 1879 saw the bison start their annual migration southward, never to return to the Canadian prairies.

In the following year all the Canadian plains Indians had to go on Government relief — probably the first great Federal relief problem in the West. Ten thousand Indians had been deprived of food, shelter, clothing and occupation. It was then the Government recognized its responsibility for the rehabilitation of these people and decided to make hunters into ranchers and farmers.

Within one year the Indians underwent a change of food from a wholesome meat diet to one largely of white flour bannock and salt pork. The white man's blanket took the place of the fur tunic and fur robe. From the well-ventilated wigwam, which was moved every time the camping place became dirty, they went into lodges, where



(Courtesy Valley Echo)

Here, partly hidden behind trees, is the Fort Qu'Appelle Indian Hospital, centre of the Fort Qu'Appelle Indian Health Unit. Dr. A. B. Simes, long engaged in medical work among Saskatchewan Indians, is both the superintendent of the hospital and chief of the health unit.

### IMPORTANT

#### XMAS HOLIDAYS AT LEBRET SCHOOL

As usual, the Principal invites the parents to come to visit the children at Lebret and attend the Concert, but with the following restrictions: People who are supposed to be in Sioux, File Hills and Colony churches should not come here for the Midnight Mass, and the others should even refrain from coming before Sunday afternoon. Saturday, 23rd, there will be no parlor. Sunday, 24th, as an ordinary Sunday, Mass at 8 a.m.; parlor from 1 p.m. to 4:30 p.m., none in the morning. We wish to see all our visitors receiving the holy communion that night.

On the 25th, parlor 10 a.m. to 11:30 a.m.  
1 p.m. to 4:30 p.m.

On the 26th, parlor 9 a.m. to 11 a.m.  
11:30 Banquet for all parents.  
1:30 Entertainment.

On the 27th, parlor 9 a.m. to 10 a.m.  
Departure of the parents.

Room at the Hotel will be reserved for the Father and Mother of our children or for Grand Father and Grand Mother, if necessary, but we ask everybody not to take along anybody else (a neighbor, a friend, etc.) This precaution will avoid to us the trouble of refusing a shelter that we cannot provide anyway.

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# The Indian Missionary Record

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REV. G. L. LAVIOLETTE, O.M.I., Editor.

Cum permissu superiorum.

VOL. 2. NO. 9.

NOVEMBER, 1939.

## EDITORIAL

### FATHER M. KALMES, O.M.I.

All the Indians of Western Canada will learn with deep regret of the death of Rev. Father Mathias Kalmes, O.M.I., which happened on November 2, at Fort Frances, Ontario.

His unexpected death has thrown in deep mourning the numerous Indians who have known him and have appreciated his great zeal. The life and the work of Father Kalmes put this modern herald of the Gospel in the historical group of the great Indian Missionaries of Western Canada. We are sure that his predecessors, the Fathers Lacombe, Grandin, Camper, Decorby will have met him with great joy, up in heaven.

Born in the town of Arlon, in the Luxembourg province, of Belgium, Father Kalmes has known the simple, strong and deeply Christian life of the robust peasants of the Ardennes Mountains of Belgium.

His primary studies being finished his father sent him to college at the junior Seminary of Bastogne, and to College at Arlon.

Father Kalmes used to tell how Bishop Grandin had kindled in his soul the vocation of Missionary. Around 1890 this famous Bishop went to Bastogne and presented himself to the students as an "old Indian Missionary, with 40 years of experience." However poor he was, Father Kalmes relates, every student emptied his purse to help the venerable Bishop. "Since that day," said Father Kalmes, "I took pleasure in reading the Annals of the Oblate Fathers, relating the life of priests working among the Indians, and I resolved to become a priest and devote my life to the Indians of Western Canada."

However, such were not the ambitions of his father. When the young Mathias completed his studies, he had to ignore the displeasure of his father, and he left home to join the Oblate Fathers. A few years later, having become a priest, his father received him with joy, and generously let him follow the great desire he had of going to Canada.

Father Kalmes spent all his life among the Indians. During thirty-seven years he has visited the most difficult Missions: Kenora, the Lake-of-the-Woods District, Fort Frances, all in Western Ontario; Fort Alexander, Camperville, Manigotagan, Home River, Indian Springs, in Manitoba; and Lestock, St. Philip's and Lebret in Saskatchewan. He spent seven years at Lebret, being

vice-principal at the Indian School, and Missionary among the Sauteux and Crees (1911-1918).

How many trips in over thirty years, made to visit his flock: by train, sleigh, wagon, on foot, amidst the forests, lakes and prairies, having often as only companions poverty, cold or heat, and hunger! Away for three or four weeks at a time, he always came back to the school or residence, tired, but always in good spirits, narrating tales of incidents on his trip, always ready to go back at the first call of the Indians for a baptism, a marriage or a burial.

Father Kalmes was greatly honored by the friendship of His Excellency Msgr. Sinnott, Archbishop of Winnipeg, who has often requested his services in the northernmost posts in his diocese. The Archbishop could tell many an interesting story on the zeal and devotedness of this faithful worker whom he liked very much.

The work of Father Kalmes among the Indians was very extensive: pastoral retreats, catechisms, construction of chapels, temporal assistance to the needy, hospitalization of the sick, help to the orphans, the old . . . all the needs of the Indians preoccupied him.

Divine Providence had prepared him for a varied career. He could speak fluently English, French, German, Flemish and Sauteux. He never attempted the higher realms of oratory, but with a distinctive eloquence he could preach and catechize the faithful. To his knowledge of many languages, Father Kalmes added the gift of a fluent pen. Notwithstanding his many activities and travels he has always liked to write: his sense of humor, his imagination, his taste for the mysterious gave him a very appealing style, and he was always a favorite in numerous Missionary magazines, both in America and in Europe.

Father Kalmes has given to the Church all his talents, all his energy. He died at the age of sixty-four; we are sure that if God had given him another score of years, he would have carried on his noble career with the same youthful spirit which characterized his whole life.

G. L., O.M.I.

(Adapted from *La Liberte.*)



Fr. Kalmes with Bishop Sinnott.

# - - - IN THE FIELD - - -

## LEBRET, SASK.

### Lebret School Diary:

Edward Stonechild, of Muscowpitang Reserve, and Jim Tuckanow, of File Hills, have both enlisted in the Army.

Oct. 31.—A Hallowe'en party was held by the Sr. Girls, at which numerous songs, skits, piano selections, and band numbers were presented.

Nov. 8.—The pupils and staff are X-rayed by Mr. Connell from the Sanatorium at Fort Qu'Appelle.

Nov. 9.—Inspector Rowan, from Regina, comes to visit the school. Dr. J. J. Wall, the trachoma specialist, pays his annual visit; he is pleased to report a great improvement in the condition of his patients.

Nov. 13.—Lawrence Wojahunta, of the Sioux Reserve, is married to Celina Desjarlais, former pupil of Lestock School.

**Sports.**—With the mild weather we are having, it is impossible to get the rinks ready for hockey. The boys have been out hunting rabbits several times; they also have been skating on the river.



(Courtesy Valley Echo)

### Lebret Indian School Hockey Teams, 1938-1939

Coach: Ed Doll; Manager: T. Forestier.

#### Senior Hockey Team:

L. Peigan, A. Carrier, E. Sandy, N. Desnomie, P. Goodwill, T. Nelson, W. Dubois, G. Creely, E. Pinay, P. Whitecloud.

#### Junior Hockey Team:

W. Adhemar, M. Yuzicapi, M. Nokusis, P. Bear, A. Kayasowatam, G. Rider, R. Fourhorn, J. Whiteman, J. Gopher, G. Frog.

## MARIEVAL, SASK.

Rev. Fr. Parent, of Ste. Anne-des-Chesnes, in Manitoba, is preaching the annual Mission to the parish; afterwards he will preach to the school children.

We have about 100 pupils this year. Often-times Fr. Principal rewards the best pupils by taking them on his business trips to Broadview, Lebret, or Regina. Such a trip is narrated by two of our pupils:

"On the 8th of October we visited Lebret school; we were very anxious to see the Lebret girls. We went into their playrooms, went with them for a walk, and afterwards had supper. We went to the Seminary in the afternoon, and we enjoyed our trip very much."—(Alma Acoose and Flora Lavallee.)

"On Oct. 26th," writes Agathe Redwood, Gr. 4, "we had a little concert in honor of Fr. Principal. I had two pieces to say. We sang a greeting song. Then the twins said their piece. After we sang God save the King, we talked with the visitors, and then we each had an apple."

## CAMPERVERILLE, MAN.

The feast of Christ-King had a special characteristic this year for our parish.

After many trials and difficulties we were given to witness the blessing of a newly enlarged parochial school.

The ceremony took place after the High Mass of this day. Rev. Father C. Ruest, O.M.I., Principal of the Indian Residential School, officiated. He blessed the School and after consecrated it to Christ-King.

Our devoted friends, Mr. and Mrs. Rasmussen, brought in their large car from the Indian School thirty children who sweetly sang a hymn to Christ-King and an other to the Sacred Heart.

Many persons assisted at the ceremony. Among them were: Rev. Father Poulette, O.M.I., Rev. Father Beaulieu, O.M.I., Rev. Sister Mary Ann of Jesus, Superior of the Indian School, Mr. and Mrs. Desrochers, Mr. and Mrs. Rasmussen, Mrs. R. Beliveau, Mrs. Mongeon, Miss A. Carriere, Mrs. B. Flamand, Mrs. D. Guiboche, Miss A. Dumesnil, Miss B. Coa and many others.

We wish to take this opportunity to thank all those who so generously gave their services in helping at this building. May God reward them and bless them.

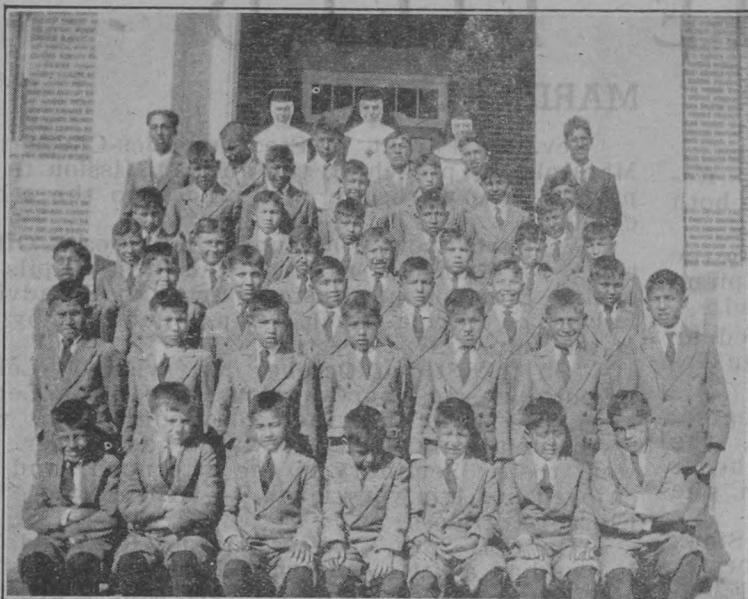
Two Missionary Oblate Sisters from St. Boniface will take charge of the school as soon as it will be completed.

A Witness.

## Father Penard, O.M.I., Missionary to the Indians, Dies.

THE PAS, Nov. 14. — Rev. Fr. J. M. Penard, 75, Missionary to the Chipewyan Indians in northern Saskatchewan, died today in the local hospital. He was born in France and ordained in Holland in 1887. He came to Canada the following year, and was the first missionary at Portage-la-Loche.

He was a well-known writer and author of poems. He composed a Chipewyan grammar, and was correspondent of several French newspapers.



**Group of Indian Children at Muscweequan Indian School, Lestock, Sask.**  
(Courtesy Valley Echo)

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#### Lestock Indian School

Father Jeannotte, our Principal, returned on Oct 25th, after a long illness. He was cordially welcomed by staff and pupils in a delightful concert.

The Bull Lake skating rink witnessed the two first hockey games of the season. However, when the real cold weather comes, the Lake will lose its attractions, and the regular rink will be used.

Early in November, Peter Desjarlais married Agnes Manitopiyes, both ex-pupils of the school.

Recent visitors were the Rev. FF. Paradis and Bousquet, from St. Philip's, accompanied by Rev. Fr. L. Pealapra, General Director of the Oblate Sisters. The Oblate Sisters have charge of several Indian schools: Lestock, St. Philip's, Camerville, Fort Alexander, and McIntosh.

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#### "Indians of Canada," a book, by Diamond Jenness

A recent publication of the National Museum of Canada is a second edition of Diamond Jenness' book: Indians of Canada. With a great wealth of illustrations, and a map indicating the linguistic and tribal divisions, the book treats of the



**Oblate Sister Teaching.**

aborigines of Canada. In the first part the author studies the languages, economic conditions, social and political organization and religion of the Indians. The second part of the book gives an interesting account of the characteristics of the various tribes, from the Atlantic to the Pacific. Among the plain tribes are: Assiniboine, Crees, Blackfoot, Sarcee, Gros-Ventre and Sioux. The Sauteux are classed as Ojibwas. The Eskimos are also mentioned in detail.

The book has 445 pages, and is a real source of information to any worker among the Indians. The splendid illustrations, the foot-notes, and the extensive bibliography makes the book a complete treatise on the natives of this country.

It can be obtained by writing to the Director of the National Museum of Canada, Ottawa. Cost: \$2.00, in attractive binding.

G. L., O.M.I.

#### INDIANS NEVER IMPORTED BIRCH

Clear case of slander against Saskatchewan's aborigines was the following paragraph which appeared in the Detroit News:

"Grim: The Indians of Saskatchewan must hereafter make their own birch bark souvenirs for the tourist trade, the war having cut off Czech imports."

Dr. Thomas Robertson, inspector of Indian affairs for Saskatchewan, said Friday a lot of stuff was imported into Canada from Japan, Czechoslovakia and elsewhere and sold as Indian souvenirs — but not by the Indians.

Chief adverse effect the war has had on Indian industry, Dr. Robertson said, was the fact that most of the beads used by Indians of the province for beadwork came from Czechoslovakia and Austria. Now imports have been cut off and stocks on hand have run low.

Most of the beautifully beaded moccasins, jackets, etc., seen in Saskatchewan are the work of Indians living in the north of the province, the close contact with civilization of Indians in the south having discouraged the industry. Throughout the province as a whole, beadwork is chiefly the handicraft of the older Indians.

Dr. Robertson said efforts were being made to encourage the young people to take up the art.

"We point out to them it's an art we want to keep alive and that they should be proud of," Dr. Robertson said.

#### VENISON FOR INDIAN TABLES

Venison will form the main course in the homes of Indians throughout Saskatchewan within the next few days — but not because Indians have turned from agriculture to hunting as their chief means of obtaining a livelihood.

Dr. Thomas Robertson, inspector of the Department of Indian affairs, said that 10 cars of elk and deer meat would shortly be distributed to Indian agencies throughout the province.

The elk and deer are at present being killed in national parks, chiefly in Alberta, to reduce the herds, and the meat is being turned over to the Department of Indian Affairs by the Dominion government.

Dr. Robertson said the meat would go for the most part to old and destitute Indians, and would replace the beef which is normally supplied them as part of the rations issued by the department.

## TERRIBLE TUBERCULOSIS EPIDEMIC AMONG INDIANS NOW WANING AFTER DECIMATING THREE GENERATIONS

(Continued from Page 1)

filth soon collected. They were concentrated on reservations and lost the sun-food, which has helped to keep up their resistance, and their children were brought together in large numbers to be educated in boarding schools.

So much for the physical changes. On the mental side there was the depression caused by conquest, dependence on the Government for rations, visible ravages by the white man's diseases, desertion by or the incompetence of their Michi-Manitou and the triumph of Kitchi-Manitou, and the failure of even the white man's religion to protect them. A fine people thus were morally and physically weakened.

### Origin Obscure

Thus they were at a low ebb when the terrible tuberculosis epidemic, only on the wane now, began to take its toll. The origin of tuberculosis among the Indians is obscure; some students believe it may have come from Asia, long before white settlement of America. Hudson's Bay Company employees, Northwest Company traders from highly tubercularized Europe and Eastern Canada; the Red River half breeds who came among the Indians to trade; the Sioux Indians who came to Canada after the Minnesota massacre of the early sixties and finally, in the eighties, the hordes of white settlers around the Indians, were among the agents by which death came to reap its great Prairie harvest.

Reports of explorers, missionaries and police officers who penetrated these plains before 1880 reveal records of various contagious diseases among the Indians, including a terrible plague of smallpox, but though able medical men accompanied the scientific Palliser expedition in 1858—60, there was no mention of tuberculosis apart from a rare individual case. From the accumulated evidence of those who knew the plains Indians before the buffalo disappeared, it is certain that there were only sporadic cases and that it was an uncommon and unimportant cause of death.

### Peak of Epidemic

The epidemic began almost simultaneously with the great change in the lives of the Indians, and six years later it was at its height. In 1886 the death rate among the Indians was 9,000 per 100,000 of population on the reserves about the Qu'Appelle Valley. Compare that with Saskatchewan's combined Indian and white T.B. death rate of 31 per 100,000 last year.

More than one quarter of the first generation affected by the epidemic died. The second generation sustained a loss of one-third. The third generation is showing a much better record. Back in 1900, tuberculosis was so common in Indian boarding schools that 20 per cent of the pupils around the Qu'Appelle Valley in Saskatchewan had tuberculous glands, not to mention other forms of the disease. In 1921, however, only seven per cent had tuberculous glands. In 1927 it had dwindled to three per cent and last year of 1,511 pupils who were examined in the boarding schools of Saskatchewan, only 20 cases of active tuberculosis of all forms were found, which is equal to a rate of only 1.32 per cent.

### Fittest Survived

The epidemic has waned, and epidemiologists say that the rule of the survival of the fittest ap-

plied. The efforts of the Federal authorities are still too recent in origin to be entirely responsible for the reduction of tuberculosis among the red people. However, tuberculosis workers have been convinced for some time that the disease could be eradicated among the Indians as well as the white population and in recent years they have been able to convince the authorities at Ottawa.

In 1930 the Qu'Appelle Indian Health Unit was set up under the direction of Dr. A. B. Simes and in 1936 the Fort Qu'Appelle Indian Hospital was opened under his charge. In 1930, the T.B. death rate in the Indian health unit was 847 per 100,000 population or 25 times that of the surrounding white population. One in five infants died that year in the Indian homes.

### Improvement Noted

The problem of reducing tuberculosis among the Indians in the health unit was tackled in the two residential schools which are included. Children with tuberculous lesions were segregated, young adults who broke down with the disease were treated, and the cattle on the two included reservations were tested for bovine tuberculosis. There has been a general improvement in living conditions, including housing and the improvement in sanitary habits was notable.

Has it worked? Well, the T.B. death rate has been brought down from 847 to 300 per 100,000 people; tuberculous disease, once common, has been eradicated in the boarding schools and the health of the Indians is considerably better than that of Indians generally in this Province.

I had the privilege of inspecting the Indian boarding school at Lebret, under principalship of the Rev. M. de Bretagne, O.M.I., a titled Frenchman who forsook wealth and social position after service in the Great War to devote himself to Indian children. Devoted members of two orders and a fine building gave indication that the little Indian people were in good care.

### Fine Hospital

Fort Qu'Appelle Indian Hospital would be a credit to any community. Complete prophylactic medical treatment is given to the Indians from all over Saskatchewan. It now accommodates 70 patients. The Federal Government provided a special grant for the whole of Canada this year of \$275,000 to further the war on tuberculosis among the Indians. Up to this time, 3,600 Indians in schools and on reserves in Saskatchewan have been tuberkulin tested and otherwise examined, and all active cases found have been placed under treatment.

The hospital is a fine institution, but the spirit of the superintendent and his staff were indicated in two incidents which I observed during my visit one day.

When Doctor Simes led me into the children's ward, a dozen children ran to meet him. Two clasped his legs. Another was soon in his arms and he led the way to where a worried nurse was trying to comfort a child who suffered from an ear-ache. That in itself tells the story.

Back in his office, Doctor Simes revealed some of the psychology of dealing with Indians, their natural suspicion, and their willingness to co-operate with one whom they trust.

"In this work you have to be a social service worker as well as a doctor," said the superintendent.

Therein lay revealed the attitude of the man, his enthusiasm for his chosen task and the promise of success in the work of eradicating tuberculosis among the original Westerners.

# RED CROSS NEWS

# THE RED CROSS

## Homemakers' Club at Paskwa (Moscow, Sask.)

With the assistance of Mrs. F. Booth and Mrs. Platana a Homemakers' Club has been organized at Paskwa Reserve recently. The officers elected are: President, Mrs. Peter McDonald; Vice-President, Mrs. Henry John; Secretary, Mrs. Georges Thorn.

Mrs. Platana, who ably assists the Indian women in their efforts, writes to us: "We have meetings every Wednesday. Everything is going fine. We have decided to sell lunches and give half of the profits to the Red Cross. We are making a quilt for which we are selling tickets at 10 cents, half of the proceeds to go for the Red Cross."

## Red Cross Unit on the Sioux Reserve.

The Qu'Appelle Valley Red Cross District includes a unit on the Standing Buffalo Sioux Reserve. Louis Tawiyaka has been elected president, and Andrew Lasuisse, treasurer.

It is to be expected that the Sioux Indians will show the same interest in Red Cross work as they have done during the last war, when they have contributed a goodly amount of money, and the women have done splendid knitting.

## File Hills Reserve Organizes a Branch of the Red Cross Society.

On Wednesday, November 8th, a meeting with the purpose of organizing a Branch of the Canadian Red Cross was held at the Catholic Indian Club Hall on the File Hills Reserve. Were present, the Indian Agent: Mr. Dodds, the principal of the File Hills Residential School, and Mrs. Rhodes; Mr. and Mrs. Halloway, Farming Instructor; Miss Lanigan, of the U.C. Mission; Father Guy de Bretagne, O.M.I., and Father Laviolette, O.M.I., of the Lebret Indian School. Fr. Laviolette was elected chairman of the meeting. Were elected: Honorary President, Mrs. Wm. F. Graham, Regina; Honorary Vice-Presidents, Mr. Wm. F. Graham, Mrs. Motherwell, Miss Tye; President, Francis Dumont; Vice-Presidents, Jos. Ironquill, Pipikisis Bd., Thomas Anderson, Okanace Bd., Mrs. Jos. Star, Star Blanket Bd., Mrs. Jos. Bellegarde, L. B. Bear; Secretary-Treasurer, Willie Yuzicapi.

Committees, Peepeekeesis—Mrs. F. B. Holloway, Mrs. J. Ironquil, Mrs. D. Bird, Mrs. C. Pinai; Okanese—Mrs. F. Rhodes, Mrs. W. Yuzicappi, Mrs. T. Anderson; Starblanket—Mrs. G. Dodds, Mrs. J. Belgarde, Jr., Mrs. E. Belgarde.

Ways and Means committee: Peepeekeesis, F. B. Holloway; Okanese—F. Rhodes; Starblanket—Mrs. G. Dodds, Mrs. E. Star, Violet Lowe; Little Black Bear—G. Dodds.

Mr. Rhodes has written to Regina headquarters to obtain a renewal of the Charter which was granted to the File Hills Agency during the last war.

## Indians Donate \$1,000

BRANTFORD, Ont., Nov. 16. — The council of the Six Nations Indians, meeting at the Indian capital, Oshweken, voted to donate \$1,000 to the Canadian Red Cross campaign for funds.

The origin of the Red Cross Society goes back to the Treaty of Geneva, 75 years ago. But the real beginning of the efforts made to alleviate the tragedies caused by war was due to the zeal of young Swiss, called Henri Dunant.

Travelling for pleasure, he arrived on the battlefield of Solferino, in 1859. While he watched, the French army of Napoleon III and its Italian allies drove the Austrians from the heights. After 16 hours of terrific fighting the cannons were at last silenced, and Lombardy plain was strewn with nearly 40,000 dead and wounded. Dunant hurried to the scene to give what aid he could, but the miserably inadequate field ambulances had been bombarded, and the surgeons killed with their patients. Dunant asked Napoleon to release Austrian doctors held prisoner, and persuaded the Italian peasants to rescue the wounded invaders and to care for them and their own countrymen alike. His watchword was "Tu sei fratelli," all are brothers.

By the vivid book he wrote, "Un Souvenir de Solferino," and his personal crusade he brought about the Convention of Geneva establishing the Red Cross. Twelve nations signed the treaty which was one of the greatest humanitarian treaties the world has ever known. There are now 62 nations signatories of the Treaty.

Founded as an aftermath of war, the Red Cross was intended to function for the "amelioration of the condition of the wounded and the sick of armies in the field." The founder of the Red Cross, Henri Dunant, also suggested that the Society could render great service in peace-time in epidemics, floods, fires and other unexpected catastrophes. The great work of the Red Cross is well known to all in every country. With the present war in Europe, the task of the Red Cross is greater than ever. The funds of the French Red Cross having been greatly depleted during the last Spanish war, due to hospitalization of thousands of refugees, the Canadian Red Cross has been asked urgently to supply one-half million pairs of stockings for the soldiers on the front. Furthermore, the Red Cross Hospital of Cliveden is under construction, and it is expected to cost near \$300,000, and the Canadian Red Cross has undertaken to finance this building.

Every one should endeavor to help in every possible way in this highly humanitarian work. To use Dunant's own words: "We must appeal to every one to press forward in a human and truly civilized spirit, the attempt to prevent, or at least to alleviate, the horrors of war."

G. Laviolette, O.M.I.



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# THE TRUE RELIGION

## The History of God's Gift or Grace.

Our last paper pointed out a few quotations of the Bible enabling us to a better understanding of the Gift of God to men: the Sanctifying Grace; "sanctifying" for it makes us the very Children of God; "grace" because it is a free gift.

You all know that wonderful story of the creation of our first parents Adam and Eve. It may seem a little childish, yet it is very deep and rich for the faithful. Man was made at the "image" of God (Gen. I, 27), King of the universe, having an immortal soul, with an intelligence and a free-will like God-the-Spirit, but united to a body to which it gives its "natural" life. In the same time man was created at the "likeness" of God, receiving the sanctifying grace or "supernatural" life.

The "mortal" sin is an advertent and willful disobedience to God in an important matter; it kills or deprives the soul of its "supernatural" life. Such was the sin of our first parents. Moreover it is called the "original" sin for it left Adam, head of the human race, unable to convey the divine life to his descendants since he lost it; his children receive from him but the "natural" life, yet profoundly disturbed by the disorder of sin: ignorance in the intelligence, weakness of the will, concupiscence or revolt of our instincts against the reason, plus the curses of God: hard work, death, women's sufferings, etc. (Gen. III, 16-19). Adam being the Head of the human race, we were all doomed by his sin: the first page of the human history begins like the glorious rising of the sun and abruptly ends in the shadows and horrors of sin. A glimpse of hope, though, pierces through with the promise of a Redeemer.

The children of Adam scattered over the world, but many forgot or distorted the primitive tradition of religious knowledge, falling in the paganism. The punishment went with the Great Flood. Again their bad conduct obliged God to select a man, Abraham, entrusted him with his renewed promises. The Patriarch's families waxed strong and became a great nation in the Promised Land. God educates little by little humankind, shows them how hopeless they are without Him; the Bible is written, Prophets teach the Hebrews about the coming of the Messiah and the lessons of their punishments. The whole world is unified by the Roman Empire for an easier spreading of the Gospel. Then Jesus-Christ, the God-Man, is born, re-divinising in Himself the human race. But to stress the real meaning of sin, of the loss of the sanctifying grace, which is a passage from divine life to a spiritual death, Christ dies on the cross after an awful passion, to come back to a glorious life.

Every man now can apply to himself the victory of Christ. For that purpose has been sent the Holy Ghost and established the Apostolic Church to teach, to govern, to sanctify by the sacraments, to convey the divine gift of Grace. Persecutions, sufferings, contradictions — the mystery of death — such is the history of the Church in her fight against the powers of darkness and the evil schemes of men, yet always triumphant when everything seems lost — the Christian mystery of Resurrection. Within, without, the Church struggles, with her only spiritual weapons. Empires clash their ambitions at her expense; secret evil coalitions try to snatch her children, new religions, new gospels are incess-

santly arising, driving away with wicked people innumerable quantities of sincere souls. Christ stands as a sign of contradiction, so his Church in the making of Saints.

The history of each individual life as well as the whole history of the world is providential and explained in the last instance by the history of the Grace, or the formation of the Mystical Body, in spite of the private intentions, often, the leaders being of all shades like Nero, St. Paul, Henry VIII, Louis IX, Luther, Kant, Pasteur, Foch, Hitler or Stalin. Be he a beggar or a king, every one has his part. Socially, as a soldier of either of the armies; God's or Satan's. Individually, in his acceptance or refusal of God's offer to become one of his children. The riddle of the salvation is beyond our judgment, for many are supposed to be God's who are Satan's, and on the other hand many are struggling with the evil powers thinking they do the right thing. The touchstone will be found in their sincerity. Yes, there are Children of God in both camps for men can be mistaken and we have to remember the prophecy of Christ: "They will think they honor God by persecuting you." That is why there is no fanaticism in the heart of a true Christian Catholic. Broadmindedness does not mean for him that he thinks all the religions are good: there is only one God and one Faith and one Church. But he knows too that men can be mistaken and God does not refuse his Grace to the sincere soul.

Such is the Catholic view on the meaning of the whole world history summarized in the few sentences of the Creed.

Father Guy, O.M.I.

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Is Socialism a religion, a form of government or a state of society?

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# KINEBIKONS.

## Chapter XXI.

In the spring a message came from the Indians at Indian Springs in Manitoba that they would hold a Sun-Dance in honor of their Manitou, hoping that this would bring rain for their parched crops.

Lucy, hearing that the medicine man from Standjicanning was going, decided to go back and sell her belongings while he was away and return to Couchiching and stay there with friends.

The Medicine man, with three other delegates of Standjicanning, left for Indian Springs early in the beginning of June.

However, the Sun-Dance did not bring any rain and owing to a shortage of food on the reserve the visitors were forced to disband and return home. Moreover, the Standjicanning delegates brought back with them a plague. Soon after their return measles broke out among the children and even the grown-ups of the reserve. When the epidemic of measles broke out, Lucy and her children were forced to stay at Standjicanning.

The Medicine man tried to blame all their troubles on her and wanted to kill her with bad medicine. Other members of the high Medicine did not agree with him and said he must enter the "Thissakan" and consult their Manitou. He did this with great ceremony and said that the Manitou told him that she must marry Monjokojik and he must make a medicine woman of her.

Monjokojik was overjoyed at this verdict and got love powders from the medicine man to make Lucy love him. Lucy was too clever for this and told him that she would never marry him, as he was a pagan.

He then tried stronger love medicine and tried to get Lucy to eat them but again she was too smart for him and ordered him to stay away from her house.

Monjokojik, downcast and confounded, but not yet defeated, left Lucy's house with a bitter heart . . . muttering at the same time a few inaudible words, which, if Lucy could have heard them, were "You 'Pakwaish,' I will get you just the same." He went straight back to the medicine man and this time asked for the strongest love medicine. This, the medicine man said, would cost twenty dollars. Monjokojik played cards for two days and nights and was very lucky, he won the twenty dollars and got the medicine from the medicine man. In his haste to use the medicine, he made a mistake, and it turned his face to one side, and made him the laughing stock of the whole reserve.

Lucy at this time was able to go back to Couchiching where she met a young widower who had no family. He was an old friend of hers at the school, and asked her to marry him, which she agreed to do.

She sent her children to the Couchiching Indian Residential School and raised a second family on the Reserve where she was content to spend the rest of her days.

M. Kalmes, O.M.I.

— The End. —

## THE BIBLE HISTORY IN SAUTEUX LANGUAGE

### Birth of John the Baptist.

Ki otcitciseni jikwa Elizabeth tci nikiasot kaye ki okwisissi o witabinakanan kaye ot inawegamanan ki kikendaminit o cawendakewininiwin ondji, o ki mamamikwanikon.

Eni nicwasso kijikatinik ki mawandjhitiwok wa wakajakejo mindini abinodjihyan; Zachary o ki ijinikanawan, ossini ejinikasonit. Okin dac ki ondjikikitowan: "Kawin, ki ikito, John ta ijinikaso. Kawin, kuca awiya enangondiek iji ijinikasossi" o ki inawan. Weossimind jikwa ki kakwetcima, mitci ayiniketawind kuta, anin enendang tci ijinikasimind ojibihike-napakissakonan o ki nandotanan. "John ijinikaso" ki ijibihike."

Kakina awyia oho o ki mamakatendan. Miko ihik cemak ka iji pakissenit Zachary otonotenaniw ki pakisekan kaye ki ikito mamoyawamat Kije Maniton. Misiwe wakka ayihi ki seki-siwak anicinabek mekwe Jude-watewing mi etta ono mamakat ijiwebisinan ka tajindjikategin ambe minik nondamowat tibatodjikatenikin tehiwang o ki kanawendañawa kaye oho ki ayikitowak: "Anin ke ani ayijiwebisit waka abindodji? Tebendjikenit onindjini ot ondji widjihikon.

Zachary dac win ossima o ki mockineckakon Kije-Maniton.

(To Be Continued)



Fr. Kalmes, the author of Kinebikons.